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RELIGIOUS TRACTS,

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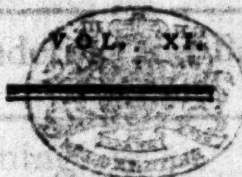
SOCIETY

PROMOTING

CHRISTIAN

KNOWLEDGE.

IN TWELVE VOLUMES.



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LONDON

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dal of profane Language.

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AN
EARNEST AND AFFECTIONATE
ADDRESS
TO THE
POOR.

More particularly in Regard to the prevalling Sin of
DRUNKENNESS.

IN A
LETTER
FROM A
MINISTER TO HIS PARISHIONERS.

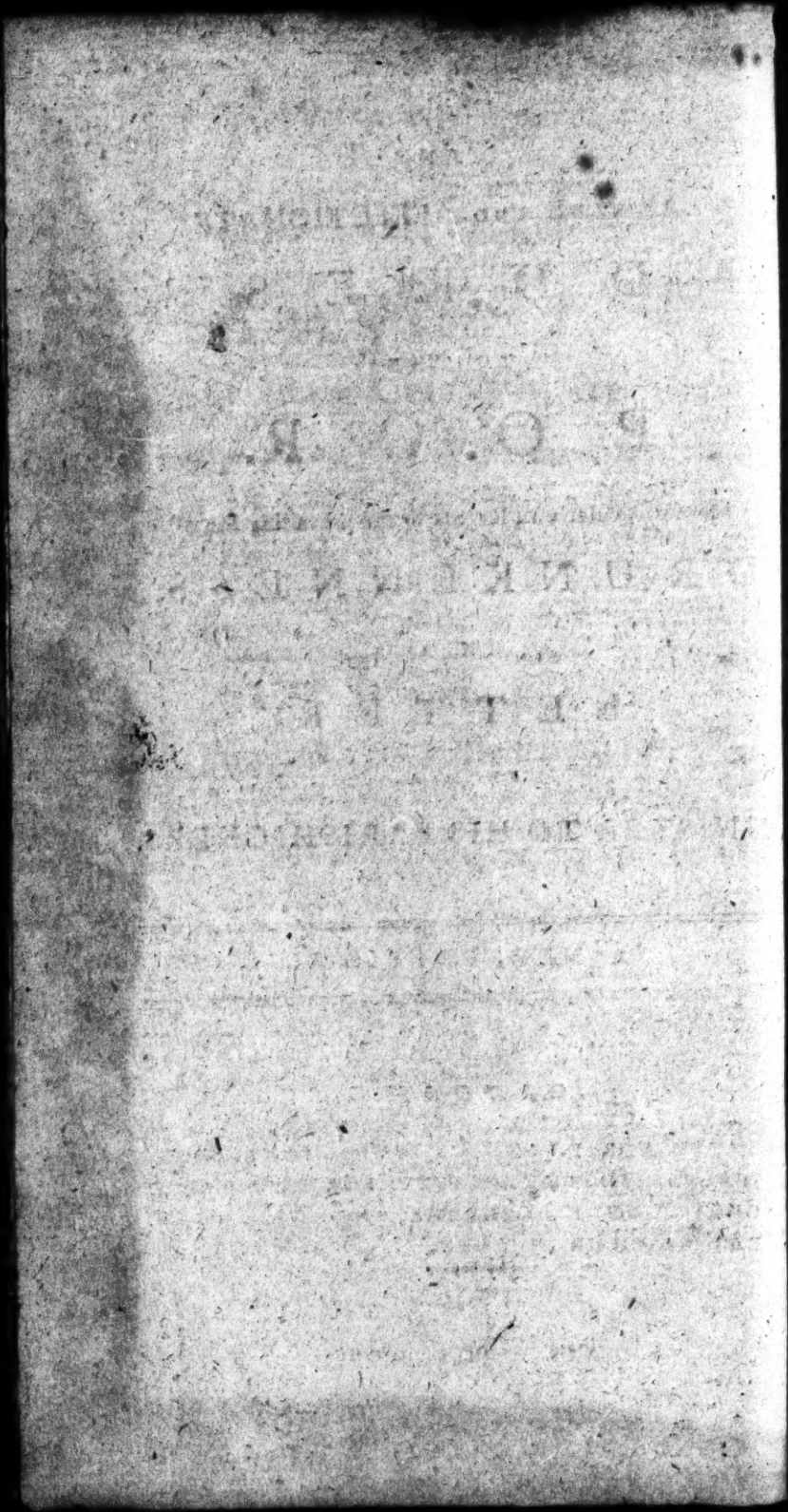
A NEW EDITION.

LONDON:

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1796.

[Price Three Pence.]



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THE
P R E F A C E.

THE great variety of religious tracts that are now extant, and almost every where dispersed, would seem to make the publication of any more altogether unnecessary. The Author of the following ADDRESS is very sensible of the great service they have done to the cause of Christianity; but having been placed over a large and extensive parish, abounding for the most part with illiterate poor,

he has frequently found, that the proper arguments for enforcing the duties of religion had the best effect upon them, when they were adapted to their low capacities by the most plain and common manner of conversation: and as his endeavours, by the blessing of GOD, have sometimes been attended with success, he is not without hopes, that the like reasoning may produce some good effect upon others of the same low capacities.

It is with this view he now publishes this mean performance, which he begs leave to inscribe, with all due respect, to the VENERABLE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

[5]

AN
EARNEST AND AFFECTIONATE
ADDRESS
TO THE
POOR, &c.

Neighbours,

THIS earnest ADDRESS which
is now put into your hands,
is written with no other view than
the real desire of promoting your
welfare.

A 3

The

The relation I bear as your Minister, has given me frequent opportunities of being witness to the great distresses of many of the poorer families in this place; owing chiefly to the prevailing sin of DRUNKENNESS: and as it is my duty to use my best endeavours to prevent this dreadful evil, so I am willing to try, whether addressing you in this plain and familiar manner, may not, by God's blessing, be attended with some good effect; more especially, as I may by this means say many things, that cannot so properly be delivered from the pulpit, and may hope likewise that what shall be thus said, will fix a more lasting impression.

I am very sensible that many of my parishioners do not stand in need of the following instructions, being happily free from those Vices that are here pointed out. Such however, by seeing the wretched folly of others

others so strongly placed before their eyes, may be more confirmed in their present good habits, and prevented from hearkening to temptations. But as for those, who shall find their own case here described, I do most earnestly entreat all such seriously to consider, whether the arguments here offered ought not to induce them to alter their conduct.

I shall direct what I have to say chiefly to you who are fathers of families, because the welfare of those about you depends in great measure upon your behaviour. And I shall endeavour to convince you, that a course of DRUNKENNESS and DEBAUCHERY necessarily tends to make you wretched in this life, and will not fail to make you much more wretched in a life to come.

And first, I shall speak as to your present wretchedness. But here it

A 4

may

may be difficult to persuade you, that you yourselves are made miserable by the habit of drinking, whatever evil consequences you bring upon your family; for you tell me, the pleasure you receive from mixing with your companions in social mirth, is all the true enjoyment you know in life; and it would be very hard you should be denied this pleasure, or hindered from recruiting your wearied and exhausted spirits with suitable refreshment; after you have borne the fatigue and labour of the day. It certainly would, and it is not within my thoughts so much as to wish that you should be prevented. But then let me ask, Why may not such refreshment be enjoyed at home, where your wives and children, as far as is proper, may partake with you, in what providence bountifully allots? If you mean nothing more, than that degree of refreshment which nature requires, and

and not drinking to excess, I am sure you can alledge not one good reason why you should seek for it at the common alehouse. Yes, you say, there you meet with merry, and honest companions, instead of a dull Wife, and bawling Children. It is plain, if this is your answer, that you mean something more than what will barely recruit your spirits; your design is, to drink to excess, and indulge to the utmost in riot and debauchery. And indeed, it is too well known, that this is your constant habit, as often as you can meet with companions of the same disposition with yourselves; and that nothing but the want of money, or credit, can restrain you. It is this terrible vice I am now endeavouring, if possible, to prevent, and therefore do most earnestly beg, that every one of you, who knows himself subject to it, will attend with patience

tience to what I have to offer against so dreadful a practice.

In the first place, I would wish you to reflect in your cooler hours, who those honest friends are, for whose sake, and for the enjoyment of whose company, you are running away from your wife and children. Believe me, not such as you foolishly think them, when you see through the disguise of drink. They are for the most part abandoned wretches, who are not capable of friendship; who are void of real goodness, and would not be willing, were it in their power, to assist you in your greatest distress. All that appearance of honesty and friendship, which charms you, is no more than what you might be witness to in a band of highwaymen and robbers, who, after the most solemn professions of friendship and regard, are known to go the next moment and betray one another.

ther. No; were you to fall into distresses, you must seek for other assistance than what these wretches would yield you; and perhaps be beholden to such neighbours, as you now despise for not running into the same excess of riot and debauchery with yourself.

Reflect, in the next place, how miserable you for the most part are, when you have spent one of these nights, and perhaps the whole following day, in this riotous living, and are now returning again to your senses. If you have any love for your family, how must you dread to go back to your own house, where you are sure of being a witness to the great distress and pinching wants of those that ought to be very dear to you? your wife perhaps, whose patience you have provoked beyond bearing, by repeated instances of this unkind usage, meets you at the door

with reproaches; and although indeed it is much to be wished that she would refrain, seeing that silence will often do more than the loudest remonstrances; yet, what wonder is it, that she should break forth into noise and complaints, when she is so great a sufferer by your extravagant folly? This frequently turns your anger into rage, and carries you from words to blows, till at length the fury of your passion is such, that it is hardly to be known what outrages you would commit in your family, did not your neighbours out of pity kindly interpose to prevent you. After this you grow sullen and spiteful, and either continue a terror to your wife and trembling children at home, or you burst forth to renew your debauches abroad, wherever you can have any hopes of being admitted to credit. At last, when you are under the necessity of returning to your work, as in a short time you must,

must, or starve, how irksome and painful is labour then become to you? That cheerfulness and ease of mind that accompanies others in their daily tasks, and makes toil sweet, is all lost to you. If the effects of drunkenness do not enfeeble your body in such a manner as to make you almost incapable of labour, which with some is the case, yet your mind being unsettled, you will perform your task with so much reluctance, and frequently so wretchedly, and so little to your master's satisfaction, that at length no one will be found willing to employ you. And what must be the consequence? why, at last, poverty coming upon you like an armed man, your distresses growing every day greater and greater, you will in the end either engage with pilferers and robbers to relieve your pressing wants, and so perhaps be brought to an infamous death; or you will enlist for a common soldier, and throw
your

your family upon the parish; the thoughts of which, by and by, when you come to reflect coolly, will render you almost distracted. Now if you cast your eye towards a sober neighbour, who has nothing perhaps for his support besides his daily labour, no more than yourself, and has likewise the same number of children to maintain, you will see him and his whole family in a thriving condition; none that belong to him pinched with hunger, or clothed with rags as your children for the most part are. Whence, I beseech you, is this difference? why, you tell me in the first place, he has got a more careful and industrious wife than you: pray, consider, how has your wife an opportunity of shewing her care and industry, when you consume almost all you earn in Riot and Debauchery? however inclined she might have been at first to thrift and frugality, you have made
her

her otherwise disposed by your own bad behaviour. She can have no *heart* to save, when she sees it is only to give you an opportunity of spending the more. Ask yourself, when ye came first together, whether she was not for some time a quite different person, much more obliging in her temper, and more careful in her family-concerns: If she is now strangely altered, whom have you to blame but yourself? And indeed there is such a tenderness and fondness in most women, and such an affectionate love for their families, that with prudent management on the husband's part, it is seldom known that they fail in discharging their duty. Where it is otherwise, it is owing, I am persuaded, to the man's having first made an improper choice; he, instead of seeking for a partner in some sober and discreet family, where the servants are remarkable for care and industry, has taken to
wife

wife some idle unexperienced young girl, who has never continued in service for any space of time, and had no one good quality to recommend her; nay, who perhaps had no real affection for him at first, but married entirely to gratify her passions, and to free herself from the necessity of working. What wonder, if such a one proves a bad wife? it is almost impossible she should be otherwise, and perhaps in the end, a Drunkard and a Prostitute.

But you farther tell me, the neighbour with whose conduct I reproach you, has been more fortunate than you in another respect. He has met with many friends in the world, whilst you have had no advantages, but what you procured by your own labour. Nothing has been done for you; no one will so much as hire your children for servants when they grow up, whereas his are daily getting

ing into good places. All this is very true; but first, let me ask you, how, think you, came it to pass, that this neighbour of your's ever met with those friends? was it not owing entirely to his own better conduct? You, by your behaviour, have put it out of the power of those that are charitably inclined, to do any thing for you. A small pittance would be of no service; your extravagant wants require large supplies; and such, believe me, people are neither able nor willing to bestow; nor is it to be expected that they should, only to support you in Drunkenness and Debauchery. Now as to your neighbour, whatever is given there, be the gift ever so small, it does a real kindness, and the charitable person that bestows it, has the satisfaction of seeing the whole family benefited by it; nothing being lost or consumed idly, nothing disposed of but to the best advantage: you see
a plain

a plain reason then, why your neighbour is preferred before you.

Nor can it in the next place, be matter of any surprise to you, if you reflect at all, that no one should be willing to receive your children for servants when they are grown up, unless you think that people will be contented to take into their houses thieves and prostitutes. You, by your extravagance, have deprived them of all the little advantages of school-learning; your example has taught them much wickedness; and the necessity to which you have frequently driven them (they having been sometimes almost starved with hunger and cold) has forced them to ways of pilfering and stealing; with these qualifications, who will have courage to venture upon them for servants? whereas the children of your neighbour have been brought up with care and management; have
been

been taught, perhaps early, to read; or, at least, have been instructed in the Catechism, where they have learned to abhor all manner of lying and stealing, and to behave with modesty and respect towards their superiors; and farther than this, have constantly had a good example before their eyes, in the behaviour of their parents; such children undoubtedly, will always meet with encouragement, whilst your's will be slighted and rejected. But this is not all; what can you expect will become of these poor, miserable children of your's, whom no body will receive for servants? what, but that the boys take in time to thieving and robbery, and the girls turn common prostitutes, and you yourself live to see them suffer the punishment due for such crimes; some of them perhaps dying under the hands of the executioner, and uttering the severest curses against you with their
last

last breath, for having been the cause of bringing them to such an infamous end?

Now, all this happens through your own misconduct. Yourself, your wife and children, are made thus wretched through your means altogether; merely because you cannot be prevailed upon to abstain from the dreadful habit of Drinking. Must you not tremble for your extravagant folly! must you not loathe and abhor yourself at the thoughts of what you are doing? Yes, you tell me you are frequently very uneasy, and the sight of your poor children has made you resolve more than once to be soberer for the future; but you know not how it comes to pass, your resolutions have always been broken, and you are afraid there are too many difficulties in your way, that you shall hardly ever be able to refrain. Tell me freely, what some of those difficulties

difficulties are. Why, in the first place, you say, some masters you work for, seem to expect that you should spend part of what they pay you in drink with them at the ale-house; and you are afraid, that, by refusing, you shall incur their displeasure. To this I will answer, No good master can, or will require of the labourer, that part of what should go for the maintenance of his family should be consumed in waste. If any such there are, absolutely refuse to comply with them, and be not afraid of forfeiting their favour. Whilst your character is good, and you are noted for honesty and industry, it is impossible you should want work. A master stands as much in need of a good servant, as a servant does of a good master; he will not part with you for doing what you deserve to be commended for.

But

But further, you say, sometimes it is impossible to strike a bargain without the help of drink. This argument, I am sensible, is frequently urged by persons in a higher station; but seldom, surely, can be used by day-labourers: however, be it used by whom it will, it discovers, if examined to the bottom, great baseness and wickedness: it is to say, That you hope first to deprive the person, with whom you are bargaining, of some share of his senses, and then to take advantage of his weakness to your own profit. Now, I know of no great difference between such an unfair practice as this, and robbing the poor man of his money, if you should find him asleep under an hedge in your return home.

But, perhaps, you think it will be some excuse that you can safely say, you never go to these houses of resort with a fixed purpose of drinking

ing to excess. It steals upon you unawares, and, therefore, you are willing to hope you have not so much to answer for. O, my friend, supposing this to be the case, must you not confess yourself to be exceedingly blameable in engaging in such company, where this has happened frequently, and where you are almost sure that it will happen again! Why, you tell me, you are afraid of being laughed at, if you should constantly refuse; you have frequently done so by others, and you cannot bear to look mean and ridiculous. It is really amazing, that this false modesty should be such a snare to you! you are under no apprehensions, it seems, what censure good people will pass upon you for mixing in such company; people whose esteem you ought to regard: and you are afraid of offending such, as their good word would be even a reproach to you. I will
only

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only say, the same reasonings ought to prevail for your engaging with them in house-breaking and common robberies, if they desired you; for assuredly, they would there likewise reproach you for baseness and want of courage in deserting them.

But these, and every other difficulty that stands in your way, you will certainly get over, if you are once made thoroughly sensible of the dreadful consequences of all this in a life to come.

To this head I shall speak presently. In the mean time, I would wish you seriously to think, and be persuaded, that bad habits are not unconquerable; for otherwise, you will not make the trial. It requires, undoubtedly, a considerable degree of resolution to break through them; however, be but sincere in your endeavours, and you will certainly prevail.

vail. There is one thing I would earnestly recommend to you in this case, which is, not to think of resorting to your old companions sometimes, and so to leave them by degrees; but, if you have a real desire of reforming, break from them at once. There are some temptations, from which we cannot possibly escape without fleeing. This is one: If you imagine it is in your power to venture yourself among them when you please, without the danger of being carried back into your former excesses, you plainly mistake your own strength, and will find, to your cost, that all your good resolutions will vanish. It is probable, that the nature of your daily business and employment will lay you under a necessity of being frequently with them; and, no doubt, you will often be solicited to partake again in their revellings, and will find, at first, a great struggle

gle within yourself for refusing ; but if you can refrain for some short space of time, and hold firm to your resolution in denying them, much of your difficulty will be over ; for the joy and satisfaction you will find in your wife and children at home will every day grow greater and greater, till at length you will have no inclination to return to them. And here it is much to be wished that your wife, upon this occasion, may take more than ordinary care in gratifying and obliging you, and never utter the least reproachful word for what is past, which may be one happy step towards fixing you. As for your children, they, by this means being better fed than usual, and relieved from their former pinchings, will of course shew an uncommon fondness, and by a thousand little tenderesses and caresses win upon the heart of you, or any parent alive ; so that, I will repeat it again,

7

again, if you can have courage to withstand the solicitations of your wicked companions for some short time at first, there is little danger of your relapse.

Add to this, that you will now have the comfort of finding those persons your friends, who before shewed great dislike to you. Good people, when they see you willing to be reclaimed, and disposed to leave your former evil courses, will discover a readiness to befriend you, and contribute all in their power to help you forward, and fix you in your good resolutions; so that if you shall have lost the favour of your riotous companions, you will have gained the friendship of those who are much more valuable.

But in doing this, you will gain the favour of Almighty God, which you had forfeited by your former

28 *An Affectionate Address*

wickedness ; and this is by far of the greatest consequence, as I shall endeavour to make appear in considering, in the next place, the spiritual advantages of your reformation.

I hinted to you in the beginning, that a course of Drunkenness and Debauchery, not only tends to make you miserable for the present, but will render you infinitely more miserable in a life to come hereafter.

I shall now speak to that point particularly.

Know then, that the great God of heaven has made you, and all the rest of mankind, not as the brute beasts, that you should only continue here for a few years, and then lie down in the dust, and be remembered no more. Assuredly as you are now alive at present, you must arise again with your body, although
although

although it shall be consumed in the grave, and live in another world, and there be happy for ever, or miserable for ever. Now it is certainly a matter of the highest importance to you, and all of us, which of these two widely different states shall be our portion. But you, in the way you are now pursuing, can expect nothing else but that your lot will be among the miserable. For observe, in what a course of known wickedness you are daily proceeding. In the first place the sin of Drunkenness itself is of a very heinous nature, and naturally tends to lead you into all other vices whatever. Next, the profanation of the Sabbath (the day you frequently choose for your Debaucheries) is a crime God has declared he will severely punish. And thirdly, the horrid oaths and imprecations you and your companions so constantly utter, must offend him beyond bear-

ing. Indeed it is shocking to human nature, and must make a serious man tremble, to think of the dreadful words that frequently proceed out of your mouths in your midnight revellings; insomuch, that it is an argument of exceeding great patience and forbearance in the Almighty, that he does not strike you dead in one moment, and hurry you without warning to your graves. And what is still further to be lamented, this custom of swearing (than which surely scarce any one vice can be more offensive to the Majesty of heaven) becomes at length so habitual, that it accompanies you into your ordinary talk and conversation, and carries you at last to blaspheme your Maker in almost every sentence you utter. I shall not go on to enquire, what other sins you are guilty of. I am afraid, if you examine, you will find many; but only observe, that these alone,
if

if not repented of, are sufficient to condemn you to all eternity.

Now, if you imagine that because God does not visibly interpose to check and restrain such flagrant impiety, He does not regard it, and will suffer you always to escape unpunished, you are under a most fatal mistake. God sees and takes notice of all that is done upon earth, and sometimes, when He has been provoked beyond measure, has risen up in judgment instantly, and taken immediate vengeance. You have many examples hereof in old times, as recorded in the holy scriptures, and some late ones. An event that happened some few years ago at the *Devizes* in *Wiltshire*, is too remarkable to be passed over in silence.

Four women bargained for a certain quantity of corn, and when the price of it was to be paid, one of

them fraudulently secreted part of her quota, amounting to no more than three pence; with which being charged by the other two, she protested with the most solemn asseverations, that she had paid her money; and prayed, that if she did not speak truth, God would immediately strike her dead. The words were scarce out of her mouth when she dropped down dead; and the money was found in her possession. A memorial of this extraordinary event now stands engraved on stone, and fixed up at the market-cross where the thing happened.—The reason why God doth not oftener interpose in such cases, is, because “He
 “has appointed a day in which He
 “will judge the whole world;” so that those who escape now, will assuredly suffer hereafter.

How exceedingly terrible the punishment, of the wicked will be in
 another

another world, is impossible to be described; we cannot be sensible of it, unless we experience it; and God Almighty grant we may never experience it. However, enough is said in scripture to make the ears of you, and all of us that hear it, to tingle, and our hearts burn within us, upon the bare mentioning of it. I will place before you one passage. You may remember, that our blessed Saviour exhorts us in the gospel to *pluck out a right eye, or cut off a right hand, if they offend us*; meaning hereby, that it is better to part with any enjoyment whatever, rather than by keeping it to displease Almighty God; and the reason our Lord gives, is, because God can cast us into hell-fire, where, as He tells us, *the worm dieth not, and the fire is not quenched*. Now the *worm that dieth not*, means the everlasting gnawings of a guilty conscience, and

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the fire that is not quenched, the flames of hell-torment.

Can words be more expressive than these, or any declaration more alarming? Think within yourself, if you have any great uneasiness of mind, or any grievous affliction of the body only for a few days here, what complaints do you utter? If you thought they were to continue for some years, you would pronounce them to be intolerable. Judge then how distracting must your case be, when you perceive that the severest agonies, both of body and mind, joined together, infinitely beyond what at present our senses can comprehend, are to last with you not only a few days, or a few years, but for ever and ever.

I am sure you can never have seriously reflected what it is to dwell with *everlasting* torment,
or

or it is impossible you could go on in your present course. If a poor wretch that is thrust into hell, were to be told, that his pains should have some mitigation, after he had continued under them for a thousand years, it would give him inexpressible joy; although a thousand years contain a space of time amazingly great; but alas! such a poor wretch, after he has endured them a thousand, and ten thousand years, is no nearer seeing an end than the first moment he entered; he must continue under them to all eternity. O eternity! what sinner can think upon thee, and not die with fear!

This is the dreadful destruction you are bringing upon yourself by the ways you are now pursuing. Can you know it, and be easy one moment longer? I hardly think it possible that you can; but that if you have the feelings of human nature,

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ture, you must cry out with extasy,
 "O! tell me what I must do to be
 "saved! how must I flee from this
 "wrath to come?" And this indeed
 is the great point I am aiming at. I
 am earnestly wishing to make you
 thoroughly sensible of your present
 danger, and then sincerely desirous
 of avoiding it. And O may Al-
 mighty God grant that I may pre-
 vail! Therefore, my friend, if you
 find yourself in the least moved with
 what I have now said, if you per-
 ceive any good dispositions arising in
 your mind, let me beg and intreat
 you not to go about to stifle them,
 but to consider this warning as a
 gracious call from God to repentance;
 which if you should slight, perhaps
 he may not vouchsafe you another.
 Think what a mercy it is, that these
 dreadful woes are not yet fallen upon
 you, that the door is not shut, the
 hour is not past, and that you still
 have it in your power to be happy.
 Think

Think at the same time upon the terrible fate of those poor wretches, your companions, who are gone before you, and who died in their sins; think that their doom is past recovery, and how good Almighty God is, that He has spared you alive. When you have dwelt upon these thoughts for some short time, then let me, in the next place, earnestly intreat you to come to me as your minister, that I may fully instruct you what is necessary to be done in order to escape this dreadful destruction. The reason why I am desirous that you should come to me, is, that you may open your mind freely, and so give me an opportunity of judging what particular instructions will be most proper for your case; and I do at the same time beg of you to believe, that I shall neither shew any unwillingness in instructing you, nor reproach you for what is past, but use my utmost endeavours,

38 *An affectionate Address*

vours, as your true friend and faithful pastor, to prevent your approaching ruin.

This is all I think necessary to be said to you at present, because I sincerely hope you will not be so much your own enemy as to neglect consulting me in person.

I am unwilling, however, to conclude, without adding something to the rest of my parishioners, who, by the grace of God, have hitherto been happily free from those vices here pointed out. I will therefore lay them down one or two general cautions, how to secure themselves and their families from the danger of temptations.

I would earnestly advise all such, in the first place, to be particularly careful, that upon no account they profane the Sabbath,

or

or neglect God's public worship. I am the more solicitous to enforce this caution, because those unhappy persons, who have been brought to untimely deaths, have in general confessed that here was the beginning of their ruin; and, indeed, it is natural to imagine, that, when once we come to neglect God, He will assuredly forsake us; and then, what can be the consequence, but that we must fall an easy prey to the snares of Satan?

But, I must further observe, that barely coming within the walls of the church on the Sabbath, is not what is to be understood by a due attendance upon God's worship. This I mention, because it is with infinite concern I am often witness to the behaviour of those who resort thither on the Sabbath, and shew no regard to the place where they are assembled, or to the purposes

poses for which we are supposed to come together ; but either sleep during a great part of the service, or waste their time in idle discourses, and making observations upon the behaviour of those around them.

Such men complain, that they know of no benefit accruing to them from attending the church. I can easily believe it. It is impossible they should ; seeing they go not thither with an intent or design of pleasing God, who does not appear so much as to be in their thoughts.

Those therefore, who would secure to themselves the Almighty's favour, ought, when they approach the temple on the Sabbath, to consider, it is the house of God ; let them devoutly offer up some short prayer, as soon as they are entered into their place ; and when the service

vice is begun, let them endeavour to keep their thoughts as much as possible from wandering, and go along with the minister in the several parts of the Liturgy; reflecting all the while, that they are praying before the great God of Heaven, who observes, and looks on, and will hear, and grant their prayers, if they are serious and attentive; otherwise He will reject them with scorn. When the Lessons are read, they should consider them as the awful word of God; and although they are able to carry away in their memories but a very small part of what is there delivered, or of the Sermon, yet that small part will every time make them more and more knowing in the ways of salvation. The remainder of the Sabbath should not be spent in vain and unprofitable discourses. It is the day God requires to be set apart for the good of the soul. They should either
read

read some pious book at home, and more particularly the holy Gospel, or else join themselves in company with some religious neighbour, with whom they may converse, to their mutual comfort, in things pertaining to holiness and righteousness. The Sunday thus happily spent, would prove of infinite advantage. Upon the week days, they should never venture to go forth to their work, till they have first offered up some short prayer; and the same in the evening, before they lie down to rest; always remembering to do it with great earnestness and attention, as speaking unto the Lord. And if the least sin at any time escapes from them, such as even rash and inconsiderate words, they should be careful and anxious in intreating God to forgive them for the merits of Jesus Christ. Such a religious habit of life would effectually secure them against the power of temptations.

In

In regard to the management of their families, I would earnestly exhort all parents to look with great attention to the behaviour of their children as they grow up; it is the too frequent neglect of this care, that causes so many to go astray. Let them be assured, that could they give them riches or a plentiful estate, it would not be near so beneficial, as fixing in them betimes a sense of God and religion. Young as they are, it can never be too soon to guard them against ill habits; to prevent, as much as may be, the first inclinations that appear in them towards lying, swearing, stealing, or any other growing vice. This may be done whilst they are in their youth; if it be deferred till sin has taken root, they will find it out of their power.

When children have thus carefully been brought up at home,
and

44 *An affectionate Address*

and are now become of age sufficient to be sent out as servants, let parents, as the last kind office they can do them, look with very great caution where they fix them. If, for the sake of advantage, they should place them in families remarkable for riotous and disorderly living, it is probable they will at once undo all that they have been endeavouring to do, and, besides, will not really benefit their children as to point of profit; for the servants in those houses, not being accustomed to frugality and good management, frequently consume all their gains in gaming, or some other extravagance; and so bring ruin upon themselves, both here and hereafter.

But I do not mean to enlarge upon this point. I shall conclude the whole with one general advice, which, if duly attended to, would have great weight in securing

us all against the force of temptations; and that is, *often to reflect what our case will be, when we come to die.* Every man, when he finds himself upon the brink of the grave, will be struck with horror, and eagerly look out for something to administer comfort. And whence, think ye, must this comfort arise? not from the things of the world, for they are now no more; nor from our weeping friends, for they have not the power of relieving us; but altogether from the hopes we can entertain of the *favour of God, through the merits of JESUS CHRIST.* Now, these hopes can only be built upon the endeavours we have used, whilst we were in our health, of serving and pleasing Him. If our consciences can inform us, that we have done this sincerely, then are we assured, He will be our friend; we shall feel comfort under the agonies of death, and

and the expectation of an approaching judgment, and all will be peace and tranquillity. But if, on the contrary, we know that we have lived in open defiance of his laws, have made no account of his commandments, but followed our own inclinations in almost every action of our lives; then all must be horror and confusion. Now, if a man seriously reflected upon this, when at any time he was tempted to commit a sin, good God! surely no consideration upon earth would have force sufficient to draw him aside from his duty!

I shall add nothing more; but only beg of Almighty God, for the sake, and through the intercession of his Son Christ Jesus, that He would graciously be pleased to strengthen, by his blessed Spirit, such among you as now stand, and confirm you in good works to the end;

and

and for those who are miserably fallen, may God of his mercy raise them up again! that so all may be happy in the day of the Lord; and that I, who am appointed to watch over your souls, may then be able to give up my account with joy.

This, my Brethren, is the constant wish, and fervent prayer of

Your truly affectionate

Friend and Pastor.

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